

THE GUIDON

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No. 1.

THE GUIDON.

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It is always gratifying to see men and women meeting on the common ground of humanity to unite in some concerted effort for the common good. Such a spectacle is presented in the effort now being made in this city to suppress those moral plague spots, the dives. On many successive Sunday afternoons Metropolitan Temple has been filled with an earnest, enthusiastic determined audience. The meetings have been addressed by Catholics, and Protestants of every hue, from strict Baptists to the most advanced liberals. Jews and gentiles unite, political parties are forgotten, manhood is the basis of agreement. When such a result is reached, there is always hope and encouragement. One who sees it feels confident of success in some form, and sure that it is well worth while even if the direct efforts fail utterly. It is worth all it costs to gain a greater respect for men as men, and to find that beneath the minor differences of ways of thinking and inherited prejudices of all kinds, men and women are animated by much the same sentiments of right and wrong, the same sense of responsibility, and the same aspirations for better life.

On the last Sunday there were three forcible, sensible and entirely harmonious addresses from Rev. Mr. Cressy, Baptist; Rev. Mr. Buck, Methodist, and Rev. George Montgomery, Catholic. The audience was probably largely Protestant, but when it came

to appreciation of the eloquence, wit and burning earnestness of Father Montgomery, they were catholic enough to enjoy it all without protest of any nature.

The dives are trimming their sails, and being as decent as they dare in the presence of this storm, but if they are not doomed they ought to be.

A LETTER FROM MR. WENDTE.

AMBLESIDE, LAKE DISTRICT, ENGLAND,
June 17, 1892.

DEAR GUIDON: A smooth ocean, pleasant company, a warm reception by old friends and new, four weeks of sunshine, and a constant succession of interesting and fascinating experiences, have thus far been the happy lot of your foreign correspondent, the Oakland minister, on his vacation journey abroad. Chester, Harwich, Stratford-on-Avon, Oxford, Salisbury, Wells, Richmond, each has been visited in turn, and told him its story of medieval worship and artistic culture, of historic associations, of literary and personal interest. At Oxford especially, the sight of the young life, pouring its full tide of eager, joyous activity through the venerable and crumbling halls of the universities, was an impressive spectacle. The Unitarian Divinity School buildings there are rising in strength and beauty. They are to cost some four or five hundred thousand dollars, and are a noble example of Tudor architecture. I greatly enjoyed my visits with Prof. Estlin Carpenter, worthy descendant of a family famed in English science and philanthropy. With him at the head of the school—earnest and self-sacrificing, as well as scholarly man that he is—it cannot but succeed. With a leader equally gifted and devoted, a school would equally succeed in California.

The season was at its height in London, and court, social, political and artistic, as

well as religious circles, were a profitable study. I don't dare to tell you how much I went about, lest my indulgent parish wonder where my vacation rest is to come it. But who can decline such exceptional opportunities, or abstain from learning more of this wonderful people and country? I sat often at Parliament and listened to the debates, heard Gladstone's great address opening the campaign now raging—marvellous from a man of 83! My desire to hear Paderewski play was gratified. He is the greatest pianist of them all. Irving and Terry in their splendid pageant, Henry VIII., are the reigning sensation, and the German (Wagner) opera is another.

At the London County Council I listened to John Burns lifting up his stentorian voice in behalf of labor, visited the houses of the poor in Whitechapel, inspected with admiration Toynbee Hall and the People's palace. After breakfasting with a group of Socialists I took lunch with a noble Earl, and was shown all over his historic old mansion, in which Charles I. used to meet the cabal and intrigue against English liberties. To wander about the grounds, verdant and exquisitely kept, with their long avenues of stately trees and quaint old-time flower gardens, was a bit of poetry out of a time now rapidly passing away in the near neighborhood of London.

Last week I lunched with Mrs. Humphrey Ward, and found her to be a most lovely, gracious, modest lady, and her home filled with rare and costly pictures and furniture.

The Unitarian anniversaries were very bright and well attended, the number of laymen who took a prominent part being especially notable. I had to make five or six addresses, and have never spoken to more generous and responsive audiences. They were particularly eager to hear about our California work and methods. I sincerely trust I did not overstate its promise. Revs. Wicksteed, Bowie Ierson and Armstrong were notable figures at the meetings. Of course Rev. Brooke Herford was especially conspicuous, and was given a warm "welcome home."

My path now lies through the lovely lake district, then the Scottish lakes and Edinburgh, the eastern cathedral towns (Durham, York, Lincoln, Ely, Cambridge.) Then London and Canterbury, France and Germany, a ten days' walk across a Swiss mountain pass (the Stelvio) to Bormio and the Italian lakes, returning by the St. Gotthardt tunnel to Hamburg, whence I sail by the Normannia for my own dear country and parish, on July 29th.

With warm greeting, yours,

CHAS. W. WENDTE.

THE PURPOSE OF A CHURCH.

(An Address at the Dedication of the Oakland Unitarian Church.)

I am asked to speak of the service of the Church to the spiritual nature of man. It is not an easy task, even as it is not easy to gaze at the midday sun. It is so much the most important of its functions that all others are lost in its shadow. It is the source of life, and to the extent that it is lost sight of or supplanted by other things, the Church fails in fulfilling its highest purpose.

The words that Jesus spoke to the humble woman, by the well in Samaria, so simple yet so profound, we need to cherish as a creed of creeds. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Let us not be deceived. There is no substitute for worshipping God in spirit. The final object of a church is to bring man nearer to God, and the pursuit of any lesser end is loss and desecration. It is man's spirit that is to be ministered to in these places set apart for the worship and service of God. That spirit may be reached through the mind and through the heart, and so preaching may be intellectual or emotional—it ought to be both. But if it is merely intellectual, cold, abstract, speculative, untouched by divine glow, it can little help the men and women who come, weary with the daily struggle, and hungry for something that shall lift them up, and give them hope and courage. There may be profit in the expounding of science, or the impassioned attacks of the controversialist, but there is lit-

tle inspiration. It is the uplifting that we most need, and the assurance that God is our refuge—that we may rest in Him, and that His love always follows us. We need to be stirred spiritually, and aroused to deep and abiding faith in God as our Heavenly Father—till like Job we can say: "Though He slay me, yet will I trust in Him."

Worship is the supreme ethic, and the soul that bows in gratitude before its maker, and with humility and penitence asks His help—asks that he may be shown the way and given strength to follow it, is helped, and comforted, and given strength. The spoken word appeals to the best that is in us, and quickens our good impulses; the song of joy and praise lifts us up from surrounding cares; the touch of elbows gives courage, and we take up our daily life with a new sense of its meaning and of our duties and privileges. The Church performs its best service when it awakens and sustains the *spirit* that is the vital center of being. If that spirit be touched, all else follows. The will is chastened and strengthened, and the life raised to some likeness of the ideal that is ever before us. Paul described the fruit of the spirit quite as well as we can do it now. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These virtues never grow old and are never to be improved upon. We may be quite satisfied if we can obtain them, nor sigh for things new and strange. They are the best things there are, and like the sun and the air, are the common property of all. They are above all lines of division. Jew, Gentile, Catholic, Protestant, Orthodox, Heterodox, Conservative, Radical—all meet here. Fences are good in their way. There are some cattle that need to be kept from straying, and there are some that need to be kept out, but theological fences have their limits. They don't run up very high into the sunshine, and cannot keep out the air, and if you gain much of an elevation they are not the most important features of the landscape. Humanity is one, as the earth is one. Let us keep up our fences where necessary, but let them not engross our attention. Our

main concern should be in keeping the soil mellow, that the rain from heaven and the sun that sends light and warmth may bring in our lives the fruits of the spirit.

The minor uses of the Church are not to be overlooked, but they must not usurp authority. They must know their place, and stay in it. It is all clear if we bear in mind that they are means to an end, and not the end itself. The uplifted life is the end we seek, and to this let the educational and social functions of the Church minister to the fullest, while benevolence and charity, and wise practical reform will flow from it, as a river from a mountain lake. God grant that this Church may be, indeed, the home of the spirit, and that they who here join in worship and service may be abundantly blessed and led ever upward to the higher life, where the human and the divine are one.

CHARLES A. MURDOCK.

ABOUT RENEWALS.

We wish to reiterate what we said last month about renewals. We must have them, to live, and singly we can hardly afford to send for them. Money orders, postal notes, stamps, coin or checks may be sent to C. A. Murdock & Co., 532 Clay Street. If you live in the country, give your subscription to your minister if you do not wish to send it yourself. Of course he has little to do and *can* send it, and being a minister must be honest and *will* send it. If you attend the San Francisco churches hand your subscription *with your name* to the sexton if you find it inconvenient to send it. Any way is good that will insure us your name and money, and you our paper and our thanks. We do not expand to sixteen pages with this number, as we had hoped. More advertisements and more subscriptions are a prerequisite to that step. We shall accept the verdict of our friends, and wave as vigorously as their support warrants.

"There is nothing new under the sun." How modernly suggestive of New York and Ward McAllister is the 36th verse of the 5th chapter of Acts: "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves."

THE WILLIAM AND ALICE HINCKLEY FUND.

The following sketch of the history and present status of the charitable fund established by the will of William C. Hinckley, is printed as a matter of probable interest to many who know something and would like to know more, and as a possible incentive to others who may be able to go and do likewise.

On the 29th day of December, 1875, Capt. William C. Hinckley, a devoted member of the First Unitarian Church of San Francisco, made his last Will and Testament, leaving his property in trust to the minister and eight of his fellow-members, who were then the Trustees of the church. This will was modified by a codicil on the 24th of February following. On April 9th Capt. Hinckley died.

The property consisted of the land on which the California Theatre stood, which Capt. Hinckley had bought in 1850 for the sum of \$60, and the residence on Bush street in which he died. The theatre lot was encumbered by a mortgage for \$37,500. The property was under lease to the California Theatre Company at a rental of \$1000 per month.

The will directed that from the income of the property fifteen of the relatives of Capt. and Mrs. Hinckley be paid the sum of \$3000 each. Then followed these provisions establishing the charitable fund:

"After the payment of these bequests as herein provided, the remaining part of the California Theatre property, either under the lease, or in capital amount paid by the lessees, as the case may be, shall be devoted to the establishment of a perpetual fund, to be called The William and Alice Hinckley Fund, the income of this fund to be devoted perpetually to human beneficence and charity; and while I do not wish to set arbitrary limits to the wisdom, faithfulness and discretion of my Trustees, desiring, as I do, to foster religion, learning and charity, I wish to call their attention to the trials and afflictions of the industrious, striving, unfortunate poor, and especially to the aged, the infirm and the lonely. I wish also to show my interest in good learning, and my sympathy with honorable and striving young men, to set apart

from the income of this Fund the sum of three hundred dollars per annum, to be known and designated as The Hinckley Scholarship, to be given to some worthy, talented, industrious, and needy young man, who is pursuing liberal studies, either in the University of the State, or in any other school, as the Trustees shall name.

"It is my will that when any vacancy occurs in the Board of Trustees, mentioned in the first clause of my will, by death, resignation, or removal from the city or separation from the aforesaid religious society, that the vacancy shall be filled by ballot, in an election duly notified, in which election each of the Trustees of the said religious society and each of the Trustees of this fund shall be entitled to one vote; but no person shall cast more than one vote by reason of being a member of the Board of Trustees of the said religious society, and also of the Trustees of the aforesaid Fund.

"I also desire that the Trustees of this Fund report annually its condition, and their doings, under this my will, to the Trustees of the said religious society.

"I appoint the persons already named as Trustees to be my executors, and expressly provide that no bonds shall be required of them or any of them—and request them to pay all my just debts, and to attend my funeral as my bearers, and to let all things pertaining to my burial be done with the simplicity that accords with my feelings.

"Finally, I dedicate this Fund established by this will in my own name and in the name of my beloved wife, to the interests of religion, learning, and charity; and I desire by it to express my sympathy with my fellow men and my humble faith in God the Father and Friend of all."

The Trustees under the will were also the executors and their first duty was to pay the debts, discharge several minor legacies and proceed to distribute the estate. The house on Bush street had been left to Miss Hinckley and the executors waived their right to wait till the mortgage was paid and set it aside to her. The income of the property was the only reliance for paying off the mortgage and the fifteen legatees for \$3000 each, and progress was slow.

On Aug. 27, 1879, the Board having completed their duties as executors, organized as Trustees. All that could be done was to collect the ground rent and apply it to the interest and principal of the mortgage. In Oc-

tober, 1880, the California Theatre Company became embarrassed and the income ceased. In June, 1881, the theatre building was surrendered to the Trustees; and for seven years they had an uncertain revenue from the leases they were able to make with theatrical managers. During all this time they were carrying on a spirited contest for existence. Miss Hinckley, the residuary legatee, had attacked the Trust and endeavored with great vigor and persistency to have it declared null and void. The Supreme Court finally affirmed its validity to one-third of the distributable assets at the date of distribution.

In May, 1888, the theatre property was sold for \$126,000; the legatees, or the legal representatives of those who had died in fruitless waiting, were paid, and there remained about \$100,000 for distribution. Then came another contest as to the proportion to which the Trust was entitled, which was finally determined by the decision of the Superior Court. The residuary was awarded \$30,488.46, and the Trust the remainder. From this decision an appeal to the Supreme Court was taken by the residuary, and two or three years more of waiting seemed in store. An agreement was then made by which the residuary was paid the sum allowed by the Court, the Trustees were allowed to use the sum which the residuary admitted they were entitled to (\$38,707.14) and the balance was deposited in the Savings Bank pending a decision by the Supreme Court. So that on March 1, 1890, the Board had for the first time a fund that it could use for charitable purposes and duly organized as Trustees of the William and Alice Hinckley Fund.

In February last the suit on appeal to the Supreme Court was decided in department adversely to the Trust. A motion for hearing in bank was subsequently allowed, and the prospect for unending litigation was promising. At this juncture a compromise was effected, and on April 11 some \$14,500 was added to the Fund, which now amounts to about \$53,000. The interest alone can be used for the purposes expressed in the will. The principal will remain as a permanent fund for Charity, Education and Religion.

Feeling special confidence in the Society for Christian Work, the organization of ladies conducting the charitable work of the First Unitarian Church, the Trustees have made it their disbursing agent for a considerable portion of the money at their disposal. At the present time \$75 a month is dispensed through them and \$50 a month through a committee of the Board. In addition to this, special appropriations are made from time to time to cover special cases. The scholarship was awarded for the past year to Mr. E. A. Biyler, a Senior in the University of California. It is sad to think that this is the only scholarship for young men available on the Pacific Coast.

The Fund is a boon and a blessing to many, and will carry forward Capt. Hinckley's name to the remotest generations, spreading relief, comfort and hope on its benignant way.

THE FERRY OF LIFE.

And in my dream I found myself again crossing the beautiful bay I had so often traversed; but the incidents of the voyage seemed all rich with a hidden meaning. Slowly the steamer started from the protecting arms of the slip, gathered way and shot forth into the restless, heaving waters of the bay, as gradually, yet as resistlessly as comes the time when the child must leave his careless youth to fare forth into this deep sea of life. And as the distance increased, the sounds of voices, the clangor of bells and the rumbling of trains died away, and the image of the ferry-house faded into the gloom, till naught remained to mind me of all that life I had left behind, save one red light shining from the very verge of the pier, whose rays stretched through the darkness to where I stood. Soon I left even this last memory and passed forward into the cabin of the boat.

Here all was life and excitement; the saloon was brilliantly lighted, and in it were many people, some engaged in conversation or watching the throng, some reading, and some listening to the music or looking at the paintings upon the panels of the walls. I could not be satisfied, however, to spend all

my time on the trip in any of these ways; the atmosphere seemed stifling, the glare of the lights oppressed me, and I passed out into the fresh air and salt fragrance of the night.

Now, at first, it seemed to me that I had left the most interesting part of the boat after all for the meaningless darkness outside. I looked back through the windows and saw the gay scene again, a little world in itself, and I was strongly tempted to return. But as my eyes, which had been partially blinded by the many lights inside, became used to the obscurity, I began to see more and more of the beauty of the outer scene. The heavens were filled with stars, and I felt the presence of a wonderful, mysterious universe, grander than any I had ever conceived. The nearer planets glowed with the eternal radiance of undying Truth, and the fixed stars seemed set at the very extremity of the universe, as symbols of the things that change not.

There were many people upon the deck also, seated in silent communion with the night, or talking together in low tones, or pacing slowly up and down in abstracted reverie. After I had mingled with these I walked on, calmed and sobered by the blessed peace I had received, and ere long I came upon a stair that lead downward. So I descended, and found myself among the horses and wagons that were being ferried across the bay. Here were also men eating and drinking and jesting, but all about were noisome odors and choking clouds of smoke and the clanking and rattling of the laboring engines, so that I marvelled that one should stay here at all. For there was neither the light and gayety of the cabin nor the free air and majestic inspiration of the upper deck.

So I went up again, full of pity for those below. Some, however, had already become sickened of the smoke and noise and passed into the cabin. From here also there emerged at times men and women, anxious for a breath of purer air.

From the stern of the boat there stretched a cloud of black smoke thrown from the passionate fires of the engines, that, left behind, slowly settled upon the waters; but

also there rose to cleanse the stain the milk-white foam from the paddles, that ever followed us in a throbbing wave, sending forth a widening ripple to either side. Low on the horizon I saw lights, that seemed nearer than the others, and I felt sure that they must be placed upon land not far distant.

And as I watched the black waters that rushed by me I seemed to feel indistinct memories come back to me of yet other voyages like this that I had heretoforetimes made; sometimes in company of the careless passengers on the lower deck, and sometimes in the warmth of the cabin; but of a certain I had never before realized the beauty and the meaning of the passage as in this wonderful evening.

Then I went forward, longing for a glimpse of the city we were approaching. Nearer and nearer we drew to the hundreds of twinkling lights upon the hills, each moment revealing new glimpses of the life beyond. At intervals there passed silently by us low sailing vessels, beating patiently in against the wind and tide, like dumb animals toiling in the yoke. These would steal out of the gloom, their sails flapping and cordage creaking, cross our path and vanish, leaving but the light of the lantern at the masthead and the thought that not so very long ago we too must have had to journey in such imperfect fashion.

And at last, amid the sounding of bells and the tremor of the reversed engines, we slowly slid into the slip. Many hurried forward, eager to disembark, but others there were who lingered in the cabin as loth to quit its comfort. To such the men of the boat appeared and urged them that they should land forthwith. This at length they did, and I with them. And as I crossed to the shore, behold, what I had thought the end of the journey was but the beginning of another, stranger than before!—F. G. B.

Sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

SUNDAY SCHOOL UNION.

The plans of the Sunday School Union have been somewhat modified. The proposed schedule of lessons following Hall's First Lessons on the Bible, will be given up, by reason of a desire to bring our schools into line with the proposed courses of the Unitarian Sunday School Society. The announcement by Mr. Horton of a probable course, covering three divisions of the Sunday School, coinciding so closely with the conclusions experience had forced upon us, made us hesitate in carrying out the plan we had formed, and when the course became a certainty, with an attractive list of topics, we gladly gave up, and will do all in our power to give efficiency and strength to Sunday School work on this Coast, on the lines marked out.

For the first grade (graduates from the infant class) Mrs. Jayne's "Lessons on the Life of Jesus" will be used. It is a beautifully illustrated set of pamphlets, which can be issued to pupils from week to week, or month to month. It is the most attractive series of lessons ever issued by the Society.

For the second, or main division, a series of lessons, now being prepared by the Society, on "Noble Lives and Noble Deeds," will be followed. This will be issued in monthly parts, and ought to furnish a fresh field of helpful and stimulating study.

For the third division, Rev. C. A. Allen's "Lessons in Religion," a series to be issued in monthly parts will be used. Rev. C. F. Dole's third volume of Bible Studies may be substituted for either of these two grades, if preferred.

It is the purpose of the Sunday School Union to carry these books, and supply at cost all schools on the Coast desiring them, and, if feasible, to arrange a schedule of lessons based upon them, which will be supplied gratuitously, that in cases where it is too great an expense to place the book itself in the hands of the pupil, he may have a knowledge of what the lesson will be, with hints that will enable him to prepare himself for the lesson, without the text-book.

Let it be remembered that the annual

membership fee of the Union is \$1, and that any school which numbers one or more in membership is entitled to all its privileges.

AN ENCOURAGING CONVERT.

A pleasant note from Miss Davison, of the Portland Post Office Mission, enclosing that most acceptable tribute of appreciation, new subscriptions to THE GUIDON, tells of a happy experience in their work which we feel moved to make public, feeling that no harm can possibly result, and that others, reading, "may take heart again." She writes:

"Mr. ——— is one of our P. O. M. correspondents who has been converted away down through his heart to his purse. Being in town, he came in to-day full of thanks and kind words, and left with me his contributions to *The Unitarian*, *Unity*, *THE GUIDON*, and *Unity Pulpit*, beside buying one of Theodore Parker's works, and promising a yearly subscription of \$20, to be divided between the Church of Our Father and our P. O. Mission. This is not because he is a rich man, for he is not, but because he is impelled to do his share for the church and the society that he feels has greatly helped him toward the light."

Rev. Mr. Vail, of St. Paul, in an address to the Sunday School, illustrated the difference between willing and unwilling service in a very telling manner. A collection was to be taken for a charitable purpose in a Sunday School. Each pupil was asked to bring a penny and to recite an appropriate text as the penny was dropped in the box. The first little boy, with a smiling face made his contribution, saying: "The Lord loveth a cheerful giver." The next was a little girl, who chirped in happy tones: "He that giveth to the poor lendeth to the Lord." Then came a boy who looked rather cross and carried his penny behind his back. He hesitated long, and withdrew the hand that had finally reached the box. After much reluctance he dropped his precious penny and muttered: "A fool and his money are soon parted."

His was an unwilling service, and not being happy lost all its beauty.

SUNDRIES.

Rev. W. S. Vail, of St. Paul, occupied the pulpit of the First Church, San Francisco, on Sunday, July 24th, preaching a very acceptable sermon on the certainty of moral retribution. The discourse showed fine feeling and great earnestness of moral conviction. Mr. Vail preached again on the 31st, and will probably aid Mr. Van Ness at the Unity Mission during his expected absence on a visit to the southern churches.

Dr. Stebbins is taking a much needed rest. He had hoped to find it beneath the shades of Shasta, a region he dearly loves, but Fashion, the fickle jade, has taken to the Tavern of Castle Crag, and there is no room for man or beast not wearing her brand, and registered weeks in advance, so that our beloved minister contenteth himself for a time with a sojourn in our sister city of San Jose, where the air is genial and creature comforts are liberally dispensed at the Hotel Vendome.

Pilgrim Sunday School re-opened on July 10th, and although quite a number of both teachers and pupils seem to be still in the country, or at least have not reported at Sunday School, the attendance has been fair. Mr. C. A. Langston has been appointed Assistant Superintendent, and it is hoped that he will take an active part in the conduct of the school. Mr. Horace Davis has resumed his lessons on Lyon's Study of the Sects, which have been of so much interest during the past season. The librarians are at work in cataloguing and arranging an installment of new and attractive books. The thirty-ninth anniversary of the school will be celebrated by a Harvest Service, on Sunday morning, August 14th.

After the meeting of the Onward Club on June 25th, a candy-pull was held in the church kitchen. It was well attended and thoroughly enjoyed, the participants leaving at a late hour with happy hearts, blistered fingers, and knobby parcels of the seductive sweetmeat.

The Onward Club Junior reassembled on Saturday evening, July 30th, with full numbers, after an intermission of two months. All success to this earnest, enthusiastic band of young workers.

Rev. C. W. Wendte, of the Oakland Unitarian church, is expected home from his European trip during the latter part of August, and the good people of his congregation are already talking of giving their popular pastor a royal reception.

On Saturday, July 30th, Mr. Crothers of St. Paul addressed the Ebell Society of Oakland on "How to enjoy Poetry." We hear from all sides that the people of Oakland have been finding out how to enjoy prose as Mr. Crothers interprets it. It is probably doing his sermons injustice to speak of them as prose. At any rate they are not prosy.

The activity in the publication of Unitarian sermons on the Pacific Coast is very marked. Before us are copies of two strong discourses by Rev. J. S. Thomson, of Los Angeles, on "Christ's Creed," and "Christ's Divinity," another on "Revival Theology," by Rev. P. S. Thacher, of Santa Barbara, and from Portland, Oregon, No. 6 of the P. O. Mission series, including "An Appeal to Conscience," and "A Letter to a Friend." All of these are worthy of more extended notice than we are able to give at this time.

NOTES FROM THE FIELD.

BERKELEY.—Rev. E. B. Payne is spending his two months' vacation in the East. The people of the church in Berkeley will not hold regular services during their minister's absence, but expect to have an occasional sermon from some neighboring minister. The Woman's Auxiliary are already planning some interesting entertainments when Mr. Payne returns.

The Sunday School and their friends, numbering in all about one hundred and twenty-five, attended a very enjoyable picnic at Lorindo Park prior to the vacation.

LOS ANGELES.—Beginning with Monday next, our pastor, Dr. Thomson, will enter upon his annual and well earned vacation of two months, most of which he will spend in Montreal, Canada. The series of ten lectures given by Professor Moses of the State University, held at the church under the direction of the Unity Club, was concluded on the 22d, and proved more than satisfactory to all who participated in them. The attendance was large. The Club realized a fair sum as proceeds, and the Professor was highly gratified. Dr. Eli Fay is enjoying the summer at Catalina Island.

OAKLAND.—On Wednesday evening, July 20, in the parlors of the church, a very enjoyable reception was tendered by the ladies of the society to the Rev. S. M. Crothers, of St. Paul, who is supplying Mr. Wendte's pulpit during July. The reverend gentleman who was the honored guest of the evening has created a very favorable impression during his sojourn in Oakland, and many members of the congregation were glad to meet him socially. The parlors were prettily decorated, the prevailing colors being green and gold. About seventy-five persons were present, and a very pleasant informal social reception took place between the hours of 8 and 10. Light refreshments were served in the handsome dining-room during the evening.

A number of ladies in Oakland attended a reception in Alameda Thursday, given by the Unity Circle of the Unitarian church, at the residence of Mrs. C. A. Shattuck. It was a very pretty affair, with delightful music and delicious refreshments.

OLYMPIA, WASH.—Rev. Mr. Hoagland, who has given us so many original things during this season, lately prepared a series of discussions on Our Public School System, which has called forth much interest on the part of Olympians. Below is a part of the prospectus:

OUR PUBLIC SCHOOLS,

Their defects, how to remedy the same, and how to increase their efficiency as training schools for citizenship, will be the general line of thought for a series of synopses or joint presentation of opinion by a number of interested citizens and well-known edu-

cators, at the Unitarian Church, beginning Sunday evening, June 12th. The general public is invited to hear the discussions, and not only that, but expressions of opinion will be solicited from everyone who has any which he may think worth while to give upon the subject. Here is the calendar of subjects and speakers as arranged:

June 12.—Defects in our public school system: Introduction by Rev. Napoleon Hoagland; addresses by Prof. Beeler, principal elect of the high school, and Hon. Allen Weir, Secretary of State.

June 19.—How the public schools of the State should be supported: Prof. R. B. Bryan, State Superintendent of Public Instruction. Manual training as a remedy for some existing evils: Prof. B. W. Brintall, Superintendent City Schools.

June 26.—Moral training in the public schools: Mr. L. R. Byrne, County Superintendent. Should anything about religion be taught in the public schools? Prof. Geo. B. Lane, Ex-State Superintendent, Nebraska.

July 3.—Should there be a department of education in the cabinet of our National Government at Washington? Prof. L. P. Venen, of the Collegiate Institute. What we can agree to work for in the line of educational progress in Olympia: Geo. F. Stone.

At the last meeting Prof. Venen brought forth some novel ideas. As they may interest the readers of THE GUIDON, I give a synopsis of them:

Mr. Venen insisted on the necessity of a school system under the control of an educational department at Washington. He urged the creation of an office by the general government, presided over by a competent educator, to be known either as "general school commissioner," "secretary of education," "superintendent general," or such title as might be agreed upon by the creating power.

This supreme educational officer, he thought, should by all means be a member of the president's cabinet, and his rank the same as any one of the present cabinet members. He deemed the educational interests of the people to be equally important with the army, the navy, the state diplomacy, the interior, the attorney-generalship or postal department. He cited authorities showing that the Chinese empire had maintained a governmental educational system for more than 1000 years, and that the Chinese government itself was based on the popular education of the people.

He believed that our general government should stamp a national image on the hearts and minds of the children as truly as it stamps the image of its nationality upon gold and silver coins. He believed the day was coming when our government would adopt and perfect some such educational system as he had so dimly outlined.

PUYALLUP, WASH.—Since the resignation of Rev. Mr. Haugerud, the Unitarian pulpit has been regularly filled, Rev. Mr. Greer, the former pastor, preaching most acceptably for our people. On the 17th of July Rev. Walter C. Green, the new minister, who is a recent graduate of the Harvard Divinity School, was with us, and on the 24th he gave us his opening sermon, a good-sized congregation having gathered to hear him. With commendable promptness Mr. Green fixed the opening dedicatory service of the new church and his installation on the 31st, and our members are now working hard to have all ready by that time. We face the future with new courage and hope.

MISSION CHURCH, SAN FRANCISCO.—A pleasant meeting of the Woman's Auxiliary of the Mission Unitarian Church was held on the afternoon of July 12th, at the residence of Mrs. J. K. C. Hobbs, at 30 Liberty street. A number of committees were appointed and considerable business was accomplished toward getting the society in thorough working order. The officers of the new society are: Mrs. Geo. H. Morrison, President; Mrs. J. L. Clarke, Secretary; Mrs. Chas. H. Mann, Vice-President; Mrs. Dorville Libby, Treasurer. On the evening of the 19th a reception was tendered to Mr. and Mrs. Van Ness, after their return from the East. The new society now numbers 60 members. Early in September a "Bag Sociable" will be given, the money obtained to go as the foundation of a building fund.

SACRAMENTO.—Although our society has labored under so many and such great discouragements, yet, in place of being cast down, we were never more hopeful and united than now. It is our expectation to continue services right through July and August, closing in September, until our new minister, Rev. J. H. Horner, arrives and takes charge. Mr. Van Ness has very kindly occupied the pulpit for two Sundays in July, and the hall has been well filled on each occasion. Next Sunday we expect Rev. Geo. R. Dodson, of Alameda.

The Sunday School has grown in member-

ship, and the Woman's Auxiliary hold their regular sessions fortnightly. We shall be glad to welcome Mr. Horner, and trust that he will prove the right man for the place.

STOCKTON.—In spite of the exceedingly hot weather Mr. Copeland has kept up the Sunday morning and evening services, and it is gratifying that there is but slight diminution in the attendance. This shows that our new society is firmly planted and bound to become a permanent factor in the forces of this town.

Mr. Copeland anticipates speaking the latter part of August in the State of Washington, having been invited to preach the dedicatory sermon of the McMillan Unitarian church the first Sunday in September.

SPOKANE, WASH.—Rev. A. G. Wilson closed his pastoral relations with the Unitarian church on the last Sunday in June. The trustees, since then, have been in correspondence with the American Unitarian Association of Boston with a view to securing a new minister. In May, while Superintendent Van Ness was here, arrangements were made with him to temporarily supply the pulpit; accordingly the Rev. W. S. Vail, of the Universalist Society, St. Paul, came out and has been with us through July. Mr. Vail is a forcible and liberal speaker, and many of our people hope he will be sufficiently well pleased with Spokane to accept a call from the Unitarian church.

TACOMA, WASH.—After much correspondence and many doubts on the part of our people we have at last received word from Mr. Martin that he will accept the pastorate of our church for one year. This turns our discouragement into hope, for no one who has filled the pulpit since Mr. Copeland's resignation has so won upon the hearts of the members. With Mr. Martin we shall be united and strong, and we confidently expect the next year to be one of usefulness and prosperity. Not the least pleasant intelligence is the fact that this time there will be a Mrs. Martin to welcome. The pastor and his wife will be cordially received in October, at which time our church will be reopened.

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